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CANADA AND INDIA

A Journal of Information and Conciliation

"The Strongest of all British Bonds are Knowledge and Sympathy."

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JUL 16 1926

Vol. 2. JANUARY, 1916 No. 1

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Remember the wisdom out of the old days,
Him who trembles before the flame and flood,
And the winds that blow through the starry ways,
Let the starry winds and the flame and the flood
Cover over and hide, for he has no part with the proud majestical multitude. —*Æ.*

The old shall perish, it shall pass away
Expunged, annihilated, blotted out,
And all the iron bands that ring about
Man's wide expansion shall at last give way.

Freedom, God, Immortality, the three are one
And shall be realised at length.
—Shri Aurobindo Ghose.

TOWARDS LASTING PEACE.

What sort of peace do we want? We want a peace that will breed some of the virtues war has bred in the past. We want a great and heroic peace, worthy of those dear ones who have died in this war, that we may feel their lives have not been given in vain. . . . .

The will to expression has been the root of war in the past. . . . The instinct of expression when it gets a little deeper down will lead to a complete change in attitude; because, as we express ourselves from point to point . . . at last, inevitably, in the individual and nation, a point is reached where the expression of one's life does not mean the destruction of somebody else—we want to help others, not destroy them.

THE SAVIOUR NATION.

Are we not passing out of the mere profiteering stage into the stage where we are beginning to feel that our own welfare means the welfare of others? When some nation as a whole—not every individual in it, but the great majority—reaches that stage, that nation will become the saviour of the world. May that be the destiny of our country! That idea will destroy the principle of warfare at the root and bring about a new era for mankind. . . .

We look forward to a new era, in which, the human spirit disentangled and come to the surface, not only in our own nation, but in others, competitive and jealous nationality will disappear. Distinctions of national life will, rightly, persist, but mere jealousy and the combative spirit will susbside. . . . We are coming to the point where we should be able to build up constructive associations, liberating the positive life of the people, and making that life grand and beautiful wherever it is. That will be a tremendous work, a kind of warfare, but waged with the passion not of hatred, but of love.—Edward Carpenter, in the Christian Commonwealth.

A NATION'S CONTRIBUTION.

In a recent article by Mr. Ananda Coomaraswamy he lays down these three propositions: (1) "Each race must contribute something essential to the world's civilization in the course of its own self-expression and self-realization. The character built up in solving its own problems, in the experience of its own happiness and of its own misfortunes, is itself a gift which each race offers to the world." (2) "There cannot be anything absolutely unique in the experience of any race. Its peculiarities will be chiefly a matter of selection and emphasis, certainly not a difference in specific humanity." (3) "The heart and essence of the Indian experience is to be found in a constant intuition of the unity of all life, and the instinctive and ineradicable conviction that the recognition of this unity is the highest good and the uttermost freedom."

The doctrine of the unity of all life and its realisation by the individual, is not this what the world is needing to-day? Is it not this which will set at peace the warring principles that are convulsing the nations and luring them on to mutual destruction? Is this the message of the East to the West?

India holds within her borders all the great religions of the world. The nations of the West have found there a home and a reception for their beliefs, their modes of life and thought, the outcome of their national experiences. They have carried away treasures both material and spiritual for the enrichment of other lands.

The bearers of a world message have ever received a baptism of martyrdom and the sons of India, in these modern days, have met in many lands scorn and persecution, bitter struggle and degradation.

What is needed is the conscious co-operation of East and West, the recognition of a community of interests, the bringing together of human experiences widely varied but equally valuable. There can be no subjection on either side. There must be equality and the union of diverse but harmonious forces for a common solution of the problems of humanity which are pressing equally upon all.

Is there a choice? Must not East and West meet and work together, driven—if they do not move freely—by the undeviating and unchangeable law of unity upon which the universe is based, the law "Which none at last can turn aside or stay"?

INDIA

INDIAN NATIONAL CONGRESS.

In Christmas week there was convened in Bombay the annual Indian National Congress. Press despatches say that ten thousand delegates, representing all communities were present, and that the meeting was notable for the loyal and patriotic utterances of the speakers. Also there is reported a resolution criticising the laws against Indians in Canada and South Africa. Full information of the proceedings is not yet available, but will be given later.

Another important national body met in Bombay at the same time—the All-India Muslim League. Speaking of the two bodies, the Allahabad Leader says: "Both want self-government for India within

the Empire. Both are loyal and both eager to strengthen the foundations of the Empire by winning freedom for India. Both hold that for the further stability of the Empire, self-government for India is essential."

JOINT NOTE BY SIR W. WEDDERBURN AND SIR KRISHNA GUPTA.

A joint note has been prepared by Sir W. Wedderburn and Sir Krishna Gupta, in which they summarize from the British point of view the practical steps which should be taken at the present time to give India a fitting place in the British Empire. This is being circulated among the non-official Indian members of the various Legislative Councils.

The note is too lengthy to print in full, but the following extracts will give some idea of its spirit and scope:

"The war has given to India the opportunity of proving beyond question her hearty goodwill towards the British Empire; above all, it has made manifest to the world the reasoned loyalty of the educated classes. . . . The feeling of the British people is now one of warmest sympathy; and there is a general recognition of the fact that when the time comes to readjust the relations of the component parts of the Empire, with one another and with the Mother Country, India must be placed in a position analogous to that enjoyed by the self-governing Colonies and given a share in the Empire in keeping with her self-respect.

". . . It would not be expedient to take public action before peace was in sight. But the whole situation should be considered in a calm and practical spirit by the leaders of public opinion in India, so that when the opportune moment arrives India may be in a position to place before the world a manifesto explaining clearly and briefly her views and aspirations. . . .

"What, according to our belief, India now desires is, firstly, an effective movement towards self-government within the Empire, on lines suited to India's special requirements. . . . What is wanted is a gradual but persistent development of representative institutions in every grade of legislative and administrative authority. This development would be in accordance with the principles of freedom and progress universally accepted throughout the British Empire; it being recognized that where there has been unrest and trouble, this has been directly caused by a departure from these principles. Secondly, pending such constitutional reforms, and as evidence of trust in the Indian people, India desires that Government should, without delay, redress certain definite grievances which make themselves acutely felt while India is taking her part in the defence of the Empire. Among these are—the exclusion of Indians from the commissioned ranks of the Army; the refusal to accept Indians as volunteers; and the general disarmament of the people."

INDIA A DEPENDENCY.

The Indian Emigrant (Madras) writes as follows:

There is a single consideration which has placed India and the Indians under a bane of political inferiority, and that is the cry of "India is only a Dependency," and not a self-governing colony. The time has truly come nigh, when this blot on the Indian Empire is removed and India placed on a level of equality with that of the self-governing dominions.

We would point out that there is nothing in the name itself to debar or disqualify India from participating in the joys and sorrows of the Empire along with the self-governing colonies of Britain. The Government of a Dependency need not necessarily be based on vested interests or exploitation for the benefit of the rulers. We have instances of Dependencies being governed on liberal principles, on representative institutions and on the enlightened policy of "association," by which each race or nation is allowed to develop its own custom, its own tradition and civilization on its own characteristic lines. Take the French Dependencies, for instance, French India, French Guiana, and the African Dependencies of Algeria and Senegal. These are represented in the Legislative Body of France by delegates elected by a wide suffrage, who are given equal rights with the delegates from French constituencies. Take again the recently constituted Philippine Islands, which were given representative institutions in 1902. If to islands which contain barbarous and semi-barbarous tribes representative institutions and American citizenship could, without demur and suspicion, be granted by the United States Government, is it too much to ask the enlightened Government of Britain to extend to India, a hundred times more civilized than the Philippines, that liberty and freedom of governing herself. If, after a sacrifice of men and money so ungrudgingly given at this grave crisis, by princes and peasants alike, India is not granted equal rights of British citizenship, she will be entitled to say, like the other colonies, putting it bluntly in the language of Sir Robert Borden, the present Premier of Canada:

"You can hardly look to us to do this again under precisely the same conditions. We are prepared to fight for you, to throw all our worldly possessions into the scale for you, to die for you, but you must give us an opportunity of knowing the true inwardness of the cause for which we fight and expressing a preliminary opinion by sharing with you the knowledge of antecedent events; in other words, we want a voice in Imperial Councils, and then you may trust us, knowing where we are, to take our full share of Imperial burdens, alike in peace and war."

We believe Britain has statesmanship enough to realize that "Free migration within the Empire" is as much a vital and imperial problem affecting the future of the Empire as the Army or the Navy. eW might also repeat here the ever-memorable words of Sir Wilfrid Laurier, the former Premier of Canada: "If you want our aid call us to your Councils."

INDIA IN THE IMPERIAL CONFERENCE.

The South Indian Mail writes as follows:—

We should think that because the other Colonies are represented by their official heads, viz., their ministers, it should not be taken that India also should send her official representatives. The ministers of the self-governing Colonies are the representatives of the people, and therefore they voice forth the opinion of the people of their respective dominions. But in India, the official element is quite different from the non-official India and the representation of India by Government servants can only voice forth the opinion of the bureaucracy. Since the discretion of admitting representatives rests with the conference, and since the conference will consist of the greatest statesmen who ought to have rightly grasped the importance of India to the Empire, who ought to have recognized the important part India has played in the present gigantic struggle, the immense voluntary self sacrifice of India, and hence whose angle of vision ought to have been changed, we can safely hope that sufficient provisions will be made in the constitution of the conference to permit the representation of the real non-official India.

HOME RULE LEAGUE.

Within the last few months there has been launched in India a new organization—The Home Rule League. The League is not a rival but an auxiliary to the National Congress, with "Home Rule for India" as its only object. Its general aim will be "to educate the people and give to the demand of the Congress for self-government the strength of a nation." Mr. Dadabhai Naoroji—India's Grand Old Man—is President of the League and Sir S. Subramania Iyer, K.C.I.E., so well known and so highly respected in India, is President of the Indian Division of the League.

Sir S. Subramania Iyer, in a recent letter to the press, expresses himself as follows:

I have no hesitation in saying that the formation at this moment of the League in question is most urgently called for. . . .

As regards the objection that any agitation on such a matter would embarrass the Government at the present time—that is to my mind entirely without foundation. The sentiments expressed by the Viceroy in his recent speeches constitute irrebuttable proof in support of this view.

That Self-Government is a matter of absolute right to India no man with the least pretensions to honesty can deny, viewing the question without reference to the precise time when it should be granted by the Imperial authority. The only issue between us who claim it and those who demur to such a claim is whether the demand is not overdue, as we urge, or premature, as the other side would have it. . . . To withhold the power to govern ourselves on the pretext of our incapacity is virtually to deny us for ever what is our birthright. For without being allowed to enter on our estate now, we shall never be able to prove our capacity to any one's satisfaction. It must be obvious to the meanest intellect that administration by ourselves of our own affairs would carry with it advantages in so many ways as to make up for any supposed lack of efficiency at the commencement of this National work. . . .

I put the claim for Self-Government on the broad ground that to learn the lessons of nationality is the indispensable preliminary to every civilized community for its learning the still broader lesson as to the unity of the human race.

For those who want to know more about India, we call attention to the following books, which, as well as copies of **Canada and India**, can be obtained from McAinsh & Co., Ltd., publishers, 4 College Street, Toronto; "The Web of Indian Life," and "Footfalls in Indian History," by Sister Nivedita (Margaret Noble); "Religion of the Sikhs," by Dorothy Field.

Just published: "True Story of the Hindu Case in Canada." Price 7c., postpaid. Address: Canada India Committee, Room 3, 21 Richmond Street West, Toronto, Canada.

CANADA

A UNION OF HEARTS.

The Toronto Daily Star says: It is our duty as Canadians, our duty as citizens of the British Empire, to show that difference does not mean hostility—that people of all races and religions can work together for common ends. No man can be a good citizen, either of Canada or of the British Empire, unless he is a cosmopolitan, because within the British Empire there are almost as many races and religions as there are in the world. . . .

So with the British Empire. Make it a real union of hearts. We perhaps do not need this advice in regard to the relations between Canada and the United Kingdom. But how little we in Canada know about Australia and New Zealand. Still less do we know about India. And, after all, what would all this controversy about despotism and democracy matter, if we had a real union of hearts with India? How secure we should all feel if we knew that our British union, our alliance with France and Russia, Belgium and Serbia, Italy and Japan, were based, not upon policy, but upon the human affection that binds man to man.

MR. ROWELL ON CANADA.

Mr. Rowell, leader of the Opposition in Ontario, recently spoke as follows: I am sure that we must all feel that India, by her devotion and sacrifice in this war, has earned her right to appeal for a place in the Imperial Conference representing the free nations of the Empire, and while one must not prejudge the action which the Conference will take, one instinctively feels that all the free nations of the Empire will be prepared to lend a sympathetic ear to India's appeal.

The Imperial Conference has a right to speak for the whole Empire, and from it we could have a united statement and an appeal to which all the nations of the Empire would cheerfully respond. Do we realize how such an act would stir the imagination and quicken the devotion of the more than 300,000,000 of people in India, representing about 75 per cent. of the total population of the Empire? What a response it would insure against any German or Turkish advances; what a symbol it would be of the Empire's unity; what a demonstration of our solidarity; what a convincing proof of the determination of the free peoples who have enjoyed liberty and self-government to preserve these rights and to help the smaller nations of the world to preserve theirs.

INDIA, THE WAR AND AFTER.

Mr. William Black, in an article in the Christian Guardian, Toronto, says:

We come here upon one of the most troublesome imperial problems, but the swift moving history of these days is going to thrust it upon us whether we will or no, and we cannot turn it aside as we have done in the past. Indian immigration has given the Empire trouble in Africa, in Australia, and in Canada. But in no one of these parts of the Empire has the problem which it presents been solved. Certainly it has not been solved in Canada, and the present situation was an impossible one even if there had been no war. But the war has not only made it more impossible, but as well most urgent, and its solution in the interests of the whole Empire is now due.

Of course, this problem is as difficult as it is troublesome, and its solution will demand patience and wisdom and fine statesmanship. But with these qualities there must be a way out. Certainly the use of Indian troops in nearly all centres of the present struggle as brothers in arms and citizens of the Empire will mean that we cannot, without very good and satisfying reasons, shut the Indian immigrant out from certain parts of the Empire where he would specially like to go and where he would seem to fit in and serve a need. . . .

The man who thinks with pride of British traditions and who believes that Britain has tempered justice with mercy in her dealing with subject peoples all through her history can look upon the spectacle which India presents to-day with considerable satisfaction. And the outlook for the future in India's history is bright and hopeful. The thing that British statesmen must learn for the future is, not so much to give greater freedom to the masses of India, for it would seem as if they had up to the present about all the freedom and opportunity they could profitably use, but to give to India's educated sons the opportunity to direct and guide her development according to their own plans and ideals. And we believe they will learn that.

AS OUR NEIGHBOURS SEE US.

The following is taken from an article in the New York Times, December 19, 1915, by an Englishman who had investigated the Asiatic problem on the Pacific Coast:

"I took the trouble," he said, "to find out what Canadians and Americans should have found out years ago. I learned something of what the Asiatics are thinking, and saying, and writing about the treatment to which they are being subjected. The knowledge is startling. Most of the intelligent people of the Pacific coast, when they desire to justify the anti-Asiatic agitation, declare that they want the coast to remain a 'white man's country' for their children and their children's children. But what is the real legacy that they are preparing for those children and for the world? It is a legacy of hate. At a time when Japan has taken a place among the great powers, when China is beginning to realize her strength, the white inhabitants of British Columbia and of California are treating the Asiatics, collectively and individually, in a manner that may lead in the not distant future to a terrible reckoning.

UNDER EXAMINATION.

"I watched the Dominion immigration officer at Vancouver examine 183 Indians one morning. He is a kindly man, and the struggle between his humane impulses and the orders he had received from his superiors made his work painful to him. The Indians were placed in a long line and marched in. If a man passed the examination for trachoma he was sent in one direction; if he had trachoma he was put into a separate pen, and if his resources did not amount to $25 he went in a different direction.

"The first man examined was a splendid specimen of the Sikh soldier—straight as an arrow, with three medals on his breast, his beard twisted and wound in the Sikh fashion about his ears. He saluted like a piece of machinery, and passed the tests with no trouble. Of those who followed him it was easy to distinguish the old soldiers on account of their correct salutes. The others tried to imitate them, but the effect was grotesque. It was, however, surprising to find what a large number were actually old soldiers. None of these were suffering from trachoma, but a few did not have the $25. It made no difference—out they had to go into the deportation pen. Half a dozen medals gained in the service of the Emperor did not weigh against the lack of even a dollar of the required amount.

"The rest were passed by the immigration officer, and he had made up his mind to allow them to enter the country when he received a telegram from Ottawa instructing him to deport all of them. I believe that this particular order was later rescinded, but in the meanwhile the Indians were herded together in quarters not fit for animals—the people of Vancouver would not let them have any better living place, and then complained that the Indians were dirty and that their insanitary habits were a menace to the community.

AFTER LANDING.

"And afterward, when they were allowed to land, their condition was little better. If an Indian went into a barber shop the proprietor was as likely as not to tell him with an oath to get out. They would not, in all probability, be insulted in the streets, but they would be made to feel through small incidents that they were pariahs—unfit to breathe the same air as the white man. The people of British Columbia are by no means naturally cruel, 'but we must harden our hearts,' they say, 'else this province will become an annex of Asia.' Even insults in the streets were not uncommon. A Sikh priest, for instance, was assailed while I was there by some ruffianly telegraph linemen, who made his white turban a target, while Professor Kumar, who came to America to study the educational systems of Canada and the United States, was pelted by some hoodlums.

"I talked with three or four Indians whom I found in Hastings street. Their gratitude toward me for showing some little interest in them was pitiful. 'Sahib,' one of them said, 'they are treating us like dogs. What have we done? Are we not under the British flag?' Another showed me a letter he had written to a Vancouver newspaper, which had refused to publish it. The little mistakes in construction and spelling cannot take from its pathos. The writer told how eighteen of his countrymen 'had to spend over $200 in lawyers' fees to get release from the jail.' He spoke of the Indians' 'birthright in British Empire,' and declared that the condition of his countrymen in the detention shed was terrible."

A CANADIAN COMMENT.

A correspondent sends the above article to the Ottawa Free Press with the following comment:

"All Canada should take a hand in the situation which these white fanatics at the coast are creating for us. Our cowardly politicians, local and federal, will, of course, do nothing. Is our press going to be equally faint-hearted? Give Bud Fisher and the Hochanheimer Twins a rest for a while, and go in for a man's work at all events while this war, the great searcher of hearts, is on.

"Gross injustice here in Canada will help to create a revolution in India. Preach this and you will have a 'cause' worth while; you will also be on the side of the angels—in other words, you will be splendidly right."

At the Baptist Convention of Ontario and Quebec, held in London, Ont., October 13th to 19th, 1915, a resolution was before the Convention re the Sikhs bringing their wives and children into Canada. This resolution was put in the hands of the Social Service Committee for action.

The following resolution was unanimously passed by the Sub-Executive Meeting of the Ontario Provincial Woman's Christian Temperance Union, December 29th, 1915.

Resolved,—We believe it would be to the best interests of our future national life to allow the wives and children of the Sikhs now in this country to come and give them the same home life enjoyed by other immigrants. We have personal testimony to the fine physique, clean living, and exemplary conduct of our Indian compatriots, and only wish we could extend some of their characteristics to other nationalities.

A representative from the Canada India Committee spoke before the annual meeting of the Social Service Council of Canada, held in Toronto, December 28th, 1915, regarding the admission of the wives and children of the Sikhs now settled in Canada.

Sunday afternoon lectures by Dr. Sunder Singh, dealing with Eastern religions from the Eastern standpoint, were started in November in the Foresters' Hall, Toronto, and have been carried on since. Some of the subjects were: "The Hindu at Home," "Religions of India," "Rabindranath Tagore," and "Buddha, The Enlightened," etc.

CANADA INDIA COMMITTEE.

A social meeting of the Committee was held on January 3rd at the residence of Mr. and Mrs. Joyner. There was a good attendance, and interesting addresses were given. A number of new members were added.

The Committee has established an office at Room 3, No. 21 Richmond Street West, where friends and helpers are always welcome and literature may be obtained.

A pamphlet, entitled "The Hindu Case," has recently been published, and another, "India's Appeal to Canada," by a Hindu-Canadian, is now on the press.

GREAT BRITAIN

INDIA AND THE IMPERIAL CONFERENCE.

India's right to be represented henceforth at Imperial Conferences has been accepted in broad principle by the Government, and now only depends upon the vote of the Conference itself. But does this mean that the next Conference must be held without India, or cannot an advance vote be taken? We think the Legislative Council's resolution is unexceptional. India is directly concerned—as the war so plainly shows—with all Imperial and International problems, including defence and fiscal reforms, and it is impossible to treat Inter-Imperial interests with due breadth and comprehension unless she is taken into counsel.—"Pall Mall Gazette."

In practice the scope of the Conference of necessity embraces such questions as defence and trade, in regard to which no decision can be reached without having a direct bearing on India. But as India is not self-governing, it has not been represented at the Conference. The striking part that India is now playing in the defence of the Empire naturally bespeaks a favorable reception for the resolution of the Legislative Council. We prefer to think, however, that the representation of India at Imperial Conference will be conceded as a result of what India has become to the Empire after long years of peace rather than as a reward for specific services in war-time.—"United Empire" (Royal Colonial Institute).

India has given a greater contribution of men and wealth to the cause of the Empire than any other part of it outside the United Kingdom; and her soldiers have fought side by side with the soldiers of the Dominions. The peoples of India have earned their right to share in the fashioning of the more closely knit Empire which must develop after the war.—"Irish Times."

HINDUS IN BRITISH COLUMBIA.

The following Memorial was submitted by the "Anti-Slavery and Aborigines Protection Society," London, to the Secretary of State for India, May, 1915.

"The Committee of this Society has from time to time during the recent years brought before His Majesty's Government, either through the Colonial Office or the India Office, some of the disabilities from which His Majesty's Indian subjects are suffering in the self-governing Dominions, the Crown Colonies, Protectorates and spheres of influence. In the opinion of the Committee, redress of these grievances is long overdue.

We recognize that this is not the moment to press for reforms, but, feeling convinced that the whole subject is under consideration with a view to redress at the earliest moment after the termination of international hostilities, we beg leave in this memorandum to bring before your Lordship the pressing claims of the Indian Community in British Columbia.

This Society received last year from the Friends' Association of British Columbia a copy of a Minute passed by that body in August (of which we understood that a copy was also sent to the India Office), in regard to the position and treatment of British Indians domiciled in Vancouver and the adjacent districts of British Columbia, recommending the appointment of an experienced official to represent and protect the interests of these immigrants. Since that time we have been in communication with Mr. Robert Clark, a member of the above-named Association, who is now in this country, and has made earnest representations on the subject. We beg to enclose, for your Lordship's perusal, a statement (somewhat abbreviated) of disabilities suffered by the Hindus, which has been forwarded to the Society by the local Association.

From this it will be seen that one of the most serious grounds of complaint relates to the prohibition of female immigrants. It is estimated that among about 4,000 British Indians now in British Columbia there are only five or six women, and no more are allowed by the Dominion authorities to enter. It is hardly necessary to point out that this disproportion between the sexes leads to the greatest evils.

Further, the Indians point to the contrast between their treatment and that accorded to the Japanese, who are allowed, under special treaty, to enter the province to the number of 400 per annum, which is often extended to 600 or 700. The Japanese are allowed to bring in their women without any restriction, and are admitted on showing that they possess **fifty dollars** on landing, while the Hindus have to possess **two hundred dollars.**

Chinese immigrants are admitted on payment of five hundred dollars per head, without any limit in numbers, and, during 24 months in the years 1911-1913, 17,000 Chinese immigrants are said to have entered British Columbia. They are allowed as many women as they can support.

The British Indians feel very deeply the neglect with which their interests are regarded by Great Britain, and such neglect is only too likely to encourage disaffection and disloyal sentiments towards the Mother Country. . . .

On behalf of our Committee, we submit that the time is rapidly approaching when the whole influence of the Indian Government and the India Office should be directed towards securing throughout His Majesty's Dominions some means by which the Indian Community may become articulate in Municipal and Colonial Administration.

It is obvious that local conditions must govern the particular procedure by which reforms are to find practical expression ,and, possibly, as preliminary to any such action, His Majesty's Government might institute an official enquiry into the whole of this problem. If, for example, a Commission could visit certain of the Colonies, the members would not only gather information of the utmost value to His Majesty's Government, but would, at the same time, impress upon colonial opinion the gravity of the issues at stake."—"The Indian Emigrant."

WHY INDIA STANDS FIRM.

In an article in a recent number of the "Herald," Mr. G. S. Arundale writes:

I am convinced that the destinies of Great Britain and India lie together, but we in the West must become alive to our responsibilities, and the war must teach us that success depends as much upon peace and **contentment** in India as upon the strength of the Navy or the valour of the Army. Had India been in revolt now, what would have been our position? That she is not in revolt is due partly to her recognition that, on the whole, the individual official strives to be just in his dealings with his people, and partly to her expectation that Great Britain will, when the war is over, listen **gladly** to the voice of Indian public opinion, which is even now preparing to express its needs by beginning to organize and to plan. Draw this young nation to you, young in ambition and power though old in tradition and spirituality, and it may stand by your side in the pursuance of common ideals and common hopes. Seek to coerce it, to fetter its limbs lest it move away, and you will find that the India you could have won will seek elsewhere the freedom you might have been privileged to offer her. Great Britain has worked well for liberty and honour, and part of her reward might be the placing in her hands, for India's taking, of the most priceless gift a nation can ever gain.

Other empires have fallen because they imagined that the world existed for them; may the British Empire endure because it has learned to know that its life depends upon service of the world in which it lives.

INDIAN INDENTURED LABOR.

It is a curious demonstration of the inconsistency of national policies that Great Britain, one of the first and most energetic nations in the movement for the abolition of slavery, still permits within the British Empire indentured labour. India has furnished such labour for many years to a number of British Colonies and Protectorates. Indentured labour seems to have been brought into existence to take the place of slave labour when slavery was abolished, and to have retained many of the evils of that system. The British Colonies at present involved are British Guiana, Fiji, Jamaica, Trinidad, Mauritius, and some others. The system existed in Natal for fifty years, but the indignities and ill-treatment accorded to Indians led the Government of India to do away with it in 1911.

The Indian people have made various efforts to rid their country of indentured emigration, which they regard as degrading to individuals and detrimental to national self-respect. Year after year resolutions against it have been passed by the Indian National Congress. In 1912 the late Hon. Mr. Gokhale moved in the Imperial Legislative Council a resolution for the prohibition of indentured labour, in which he was supported by all the Indian members. In speaking to this, Mr. Gokhale pointed out six principal features of the system.

PRINCIPAL FEATURES.

"Those who were recruited under that system bound themselves—First, to go to a distant and unknown land, of which they had no idea of the language, life, customs and usages. Secondly, they bound themselves to work there for any employer to whom they might be allotted. Thirdly, they bound themselves to live during the period of indenture on the estates of their masters, unable to absent themselves or even to go on short visits without a special permit, and compelled to do such tasks as might be assigned to them, however irksome they might be. Fourthly, they bound themselves to belong to their masters for a period—generally five years—during which they had no power to withdraw voluntarily from the contract. Fifthly, they bound themselves to work for a fixed wage, during the time, which was invariably lower, and in many cases very much lower, than that paid to free labor around; and, Sixthly, and lastly, and that was the worst feature of the system, they were placed under a special law never explained to them before they entered into agreement, which threw a criminal liability on them for the most ordinary breaches of the contract in the place of the civil liability usually attached to such breaches. Thus, under that law, they were liable to imprisonment with hard labour, not only for fraud, not only for deception, but for negligence or carelessness, and, would the Council believe it, even for an impertinent word or gesture to the employer or his overseers. Those were the main features of the system, and in addition, they must remember that the victims of the system generally belonged to the poorest classes of this country, and that they were induced to enter into the contract, or rather entrapped into doing so, by the unscrupulous representatives of wily professional recruiters, who were paid so much a head for the labour they supplied, and whose interest in the persons recruited ended with handing them over to emigration agents and receiving their money."

GOVERNMENT ENQUIRY.

In 1913, Mr. James McNeil and Mr. Chimman Lal were appointed by the Indian Government to enquire into the conditions of Indian indentured labour. The report was returned in 1915. In some comments on it the late Sir Henry Cotton wrote:

"I would defy any one to read this report without a sense of bewilderment. It may be gathered in a general way that indentured labourers are fairly well paid and fairly well-to-do, that their tasks are tolerably easy, and that their health is carefully though not always effectually, looked after by their employers. But there was really very little need of enquiry into these points, which have never been seriously disputed. It is evident that the number of criminal prosecutions for petty offences is everywhere excessive, that the magistrates are machines for sending men to prison, and that the duties of the protector of immigrants are inadequately discharged.

One may learn, also, though one has to dig and dive to find it, that the social conditions of life among indentured labourers are simply detestable and horrible, and that, when all other considerations as to the welfare of the immigrant are winnowed away into comparative insignificance, this one question stands out pre-eminent in a manner which can no longer be ignored.

A former Chief Commissioner of Assam—it was not I—once described the condition of coolies on a tea estate as that of beasts in a menagerie. He was referring rather to their moral than to their physical condition; but whether the remark is justly applicable to tea coolies or not, there can be little doubt that it does apply to the Indian immigrant coolies in our sugar-growing colonies.

DISPARITY OF SEXES.

Apart from other explanation, the root-cause of the appalling sexual immorality which prevails in every colony, is the overwhelming preponderance of adult males to adult females among the indentured immigrants. . . .

The present rule requires that for every 100 men immigrants 40 women over ten years of age should be shipped. The Commissioners propose that there should be no minimum limit of age, and that the percentage of females to males should be raised to fifty. Was there ever put forward a more inadequate remedy for a gigantic evil? They observe that "an increase to 100 per cent. may seem at first suitable, but that this becomes less attractive on consideration, and that "unless women immigrated as wives, insistance on the parity between the sexes would be anything but a gain to morality."

I confess I do not follow this argument, for the relationship of one man to one woman, even though no marriage takes place, appears to me a more moral arrangement than the sort of polyandry which now prevails. But why not suggest that only married couples should be accepted? I suppose that the answer to this would be that the task of recruiters would become an impossible one.

If so, the whole system of recruiting stands condemned. The truth is, however, that indentured labour itself, within the confines of India and to distant colonies alike, is no longer defensible. It is no longer in the experimental stage, for it has gone on for more than 50 years. We are only too ready to blind our eyes to the inherent evil which accompanies it. With all the experience we have had, we are unable to eradicate that evil, and the only effectual remedy is to put a stop to indentured labour altogether.

Indian educated opinion has long been agreed on this point; the policy of the Government is, I think, tending in this direction, and certain we may be that commissions and reports, and half-way measures, such as this report suggests, will avail nothing in permanently bolstering up methods which every instinct of morality rejects."

HIGH SUICIDE RATE.

The Rev. C. F. Andrews also makes the following comment on the report:

In writing about the Fiji Islands, the Commissioners state: "The rate of suicide among indentured labourers was 856 per million of the adult population in the last five years—and among other Indians, i.e., free Indians, 147 per million." From the statistical table, which is given, we find that in 1912 one adult indentured labourer in every 850 committed suicide. The suicide rate is far higher than anything that I met with in Natal. The highest suicide rate ever recorded there on the estates was 692 per million, or one in 1,450. But the quinquennial average was about 450 per million, or half the Fiji rate. I found out, from my enquiries in Natal, that the suicide index is by far the most certain for judging the amount of suffering which goes on upon the estates. If this be the case, the suffering in the Fiji Islands must be far greater than that which I witnessed in Natal.

Mr. Pearson, who spent six weeks in inspecting the estates in Natal before the system was virtually abolished, wrote thus:

"My own careful observation of the working of the laws relating to Indians will, I think, show how inhuman that relationship between employer and employed is. But apart from my own observations, those who have been able to study the effects of the system for a considerable time, are able to say, without any doubt, that the artificial proportion between men and women and the herding together of men and women like animals, gives rise to hideous immoralities, and under such a system, morality reaches a very low ebb indeed. In spite of certain material advantages, it cannot be too strongly emphasized that the moral disadvantages destroy any possible argument in favor of the retention of the indentured system."

INDIA'S APPEAL TO CANADA

An Account of

HINDU IMMIGRATION TO CANADA

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SECRETARY, CANADA INDIA COMMITTEE

Room 3, No. 21 Richmond St. W.

TORONTO, CANADA

CONFESSION OF MEWA SINGH.

"First put down about my property, and whatever the money is, and Mr. Woods will get that money from me. I have some lots, and I wish them to be given to my brother. I do not wish to employ any barrister to defend me in this case that is going on, that is my whole wish. Will it do me any good to have a lawyer? If it will, then I will have Mr. Woods defend me in this case, and do your best for me.

"My name is Mewa Singh. Up until to-day I have always been a man that has always had my prayers, a God-fearing man. There are no words in my language to express the sorrow and troubles and worries I have had to put up with in Vancouver.

"All of us living Sikhs when we go to the Sikh temple it is with the object of saying our prayers, but these others have gone to ruin altogether, and others going into the temple and firing there, destroyed the goodness of the temple, spoilt it by having them shooting and the men being killed there.

"In the temple that day that the shooting was done by Bela Singh, that day the police caught hold of me and tightened me up and said, 'Did you do the shooting, too?' And when they caught hold of Bela Singh, he said, 'Why, I have done the shooting in this temple . . . and Mr. Hopkinson are well aware of it. They know why I have done this shooting.' At the time that Bela Singh did that shooting we were saying prayers that anybody hearing them would have warmed their hearts together and come to God with hearing those words, and Bela Singh first of all shot Bhag Singh, and he had two little children. Seeing that badness done there, the killing of the innocent people had burned into my heart.

"We, as soldier men, have to swear on the Sikh Bible, which is held in great respect, and the Granth Sahib is wrapped up in valuable silks to keep it sacred. It is precious and of great value and we treat it in that respectful way. Before Bela Singh did the shooting in the temple two or three hundred of our Sikhs would go to that temple. Since then they have fallen off and they have no respect for it, and ten men do not go there now.

"All that trouble and all this shooting . . . and Mr. Hopkinson are responsible for, and I shot Mr. Hopkinson out of honor and principle to my fellow-men and for my religion. I could not bear to see those troubles going on any longer.

"You, as Christians, would you think there was any more good left in your church, if you saw people shot down in it, and you could not put up with it because it would be bringing yourselves to a nation which is dead, to tolerate such conduct, it is better for a Sikh to die than to bring disgrace and ill-treatment in the temple. It is far better to die than to live. I, for my own self, I have always said that I did not want a barrister, and I do not expect any justice. I know I have shot Mr. Hopkinson, and I will have to die, but it is for the others that the case will be properly represented, and to help all the others, and show this treatment to the public, and bring it in front of them. There is no justice issued out to you by the judges, nor the police, nor any of them, and that is why I am giving my life to show this matter up. I understand God's ways and am a God-fearing man. I say my prayers for an hour in the morning and half an hour at night. When I know that this wrong has been done I cannot expect God to bless me if my prayers were not accepted. I know my prayers have been accepted and God knows between the right and the wrong. In our prayers it says that we must see the right done. We cannot shut our eyes and see wrong done.

"Let our best judges and barristers fathom this out, why Mr. Hopkinson has been shot, and get at the end of this trouble. They are always doing evil before us. The other men may go and drink and do whatever they like and go to the immigration and are accepted as right. We that are God-fearing and say our prayers are crushed and dragged down. I cannot, as a God-fearing man, look on that any longer.

"In Sumas I had a case against me and I got a pistol and the immigration men caught me and Iwas taken in front of the judge and was fined $58. After that case was dismissed they brought another case against me, saying that I had brought the firearms from one country to the other and that time Bela Singh, Hopkinson and . . . were there.

"When I was locked up at Sumas they took me out of the gaol and Hopkinson, . . . and Bela Singh said: 'You have got to say that these pistols are for Bhag Singh, Balwant Singh and Harnan.' When they took me out of gaol . . . , Mr. Hopkinson and Bela Singh said to me, 'I will get you off free if you say that Bhag Singh, Balwant Singh and Harnan have given you these pistols to give to Mr. Rahim.' I turned around and told them, 'You can cut me into little bits and I will not tell that lie for you.' Bela Singh said this to me, but the others, . . . and Hopkinson told Bela to say it to me. First of all, the three said it and then Bela Singh kept saying it to me. First of all, the three kept following me around for days, and afterwards only Bela Singh.

"Mr. Hopkinson said to me again, 'I am all powerful here. I can get you right off if you make that statement.' I told Mr. Hopkinson, 'I cannot. I am a God-fearing man. I may be cut into little pieces, but I cannot say that.' Then Bela Singh said to me, 'Give Mr. Hopkinson some dollars and get it settled.' I said, 'I will give you the dollars, but a lie I will not tell.' The case where I was charged they had it put aside and dismissed. I paid $40 to Bela Singh. Mr. Hopkinson was present.

"They told me the whole case is settled. There will be nothing more about it. I do not know if they had really settled this case or not, but I got a letter from the Ottawa Government. After my case was all dismissed from there, one day Bela Singh took me down to the immigration office. He took me inside and Mr. Hopkinson was present. Mr. Hopkinson started writing a letter, and he turned around and asked me to tell him where I came from, my father's name, my village, and everything. Mr. Hopkinson and Bela Singh were present in the office. I told them all this and they wrote it down. Mr. Hopkinson said, 'Do you not remember I got you off five years' gaol the other day? Now, you tell me the names of the men I want to know.' They then asked me to give the names of the men that are against the Government. They said, 'You know them; give out their names and tell us. I told them I did not know who is with the Government or against the Government. I can give you no information.'

"Then again they said to me in that office, Mr. Hopkinson and Bela Singh, to say that those pistols that I had at Sumas were given to me by Bhag Singh, Balwant Singh and Harnan Singh, to give to Mr. Rahim, and then we will be your friends. 'No,' I said, 'I have given you the dollars before and now again you tighten me up and want me to tell lies. I cannot give innocent men away and get them punished by making false statements.' Then they said to me, 'If you will not make this statement then you are no friend of ours. We cannot make any friendship with you.' Then Mr. Hopkinson went and brought another man, who was a white man. I cannot say if he was a barrister or what he was, but Mr. Hopkinson brought him there.

"Mr. Hopkinson took the letter that had been written first, the truthful letter, and tore it up; before he went out to call this strange man in he destroyed the proper letter with the truth in it. And then when he brought the other man he started to write down another statement. I do not know who he was, whether he was an immigration barrister or who he was. Mr. Hopkinson and Bela Singh kept on saying, 'We got you off five years, cannot you make this statement for us?' And I still refused and said, 'No.' But I told him exactly how I went to Sumas and what happened at Sumas, and I made no wrong statements. For some lot that we had in Seattle that is what we went for and I told the truth in that statement. I cannot tell you any more why we went there, only for this lot.

"Then they kept talking in English, which I do not understand. I neither read nor write it. Mr. Hopkinson said to me, 'Cannot you give us some of the names? Do not be afraid. Put down Rahim's name, or anyone. Do not be afraid I will help you through'

"Mr Hopkinson said, 'When you went to Sumas was Rahim at the Sikh temple or not? Cannot you tell us that?' I said, 'I do not know' Mr Hopkinson again reminded me by saying, 'I have got you off five years about those pistols and you cannot do this little thing for me Come along and make this false statement Do not be afraid.' Then Bela Singh turned to Mr. Hopkinson and said, 'Mr. Hopkinson, this is a God-fearing man who says his prayers. Do not make him tell any lies.' After they wrote this letter I would not sign it or have anything to do with it, and Bela Singh and I went out to my home. This is the whole story; it stops here.

"Then the letter came to me from Ottawa. I went to the post office and they told me. 'Go and get Mr. Hopkinson and you can get this letter. If Mr. Hopkinson signs for this letter you will get it; otherwise you cannot.' And I went off to get Mr. Hopkinson to the immigration When I met Mr Hopkinson we talked and Mr. Hopkinson said, 'You are a witness of Bela Singh,' when we were going along to the post office. Mr. Hopkinson said to me on the way from there, 'Now, you are going to give evidence about Bela Singh. You turn around and give evidence on this side in favor of Bela Singh, otherwise it will be bad for you. You will go the same road that Bhag Singh and Badden Singh have gone,' and threatened me.

"On the way from the post office he said this to me. I said, 'Mr. Hopkinson, after taking money from me and threatening me and getting me to write all these things, why do you tell me that I will be killed like Bhag Singh and Badden Singh? What are things coming to, and then you write that letter which you knew was not true and you take dollars from me and then you want me to give evidence now in favor of Bela Singh and threaten my life.' Mr. Hopkinson said to me, 'I am all powerful in this Vancouver.'' Then he said at the post office after the letter was opened it was

about the pistols, etc., and it was handed to me, and they opened the letter and read it was about the pistols, and in that letter I was exonerated, there was no more case against me. Mr. Hopkinson went to the immigration office and I went home.

"All night long it haunted me that here I am a man that says my prayers and these men harrass me like this with these wrong statements and are trying to disgrace me and bring me into trouble. I kept this in my heart all that night, and could not sleep with thinking that this disgrace should follow me about. Why should Mr. Hopkinson bring me down to this disgrace? Then two or three days after I was going along Hastings Street there I met Baboo Singh. I said, 'Good morning!' to him and asked him how he was. Baboo Singh said to me, 'Which side are you going to give evidence, our side or their side?' I said to him, 'I do not know just now, I will see at the time.' Then from the other side of the street Gurdit Singh was coming. Gurdit Singh's village is Bilga.

"When Gurdit Singh was coming Baboo Singh used bad language to Gurdit Singh and said, 'I am going to ask Mewa Singh in front of Gurdit Singh and see if he will say on which side he is going to give evidence,' to get me to say in Gurdit Singh's presence. Then again, when Gurdit Singh was there he asked me which side I was going to speak for. I turned round and said, 'I will tell the truth I saw in the temple, and nothing else." Gurdit Singh told me to tell the truth and say whatever I saw in the temple. Do not go behind the truth. Baboo Singh turned round and said to Gurdit Singh, 'You go to the court and tell the truth. Mewa Singh will say whatever we want him to, because we have the power over him.' Then Baboo Singh started using abusive language to Bhag Singh, the man who was dead. He said, 'We have killed him,' and he abused his little girl. Then Gurdit Singh told Baboo Singh, 'Do not abuse Bhag Singh. Do not abuse the dead man.' Baboo Singh said, 'Yes, I will.'

"Those two men abused themselves each other. They both used bad language. Then Baboo Singh hit Gurdit Singh in the face. When I saw them fighting I divided them and said, 'Brothers, do not fight,' and I told Gurdit Singh to go home. When Baboo Singh hit Gurdit Singh he hit him with a stick on the head. Then they went away after the fight was over and Baboo Sing came near me and threatened me there and said, 'If you do not give evidence on our side you will have to be fixed.' At that time Seren Singh was there too. Baboo Singh kept on swearing at me and using bad language to me, but I never said anything back to him. Again Baboo Singh said, 'We are all-powerful in Vancouver. We can do what we like with you. I alone have the immigration department behind me. I can fix you. You can do nothing. I am all-powerful. I have you all fixed.

"After leaving Baboo Singh I began to take all this to heart and began to think it cannot go on. This went deep into my heart. Then when I went to the police court I gave true evidence. Then I walked about Vancouver kind of frightened after giving the evidence. Then again Iwas alone and met Baboo Singh. He asked me, "Brother, where are you going?' Baboo Singh said, 'Wht work do you do?' I said, 'I live away and do some work,' and Baboo Singh said, 'If you walk about Vancouver we will kill you, but I will show you you cannot, we will kill you.' I took all this deeply to heart. I thought I must do something. I then thought it would be better to die. I will die like a man straight. These people have disgraced us. They think we are nothing. Sikhs are nothing. There is nothing of us left. We are walked on. There is no judge listens to us. These four men are all-powerful. No one can do anything here except Bela Singh, Baboo Singh, . . . and Mr. Hopkinson. That is why I have killed Mr. Hopkinson and Ihave sacrificed my own life.

"Hopkinson was a deceiver, both to the Government on one side and to us Sikhs on the other, and was a blood-sucker. He catches hold of two or three on one side and uses them as the tools in front of the Government. Anyone that could pay Hopkinson properly he would manage to get them off. He would do the Government over, bring new men right in here and say those are old men that have been here before. He used to take $100 from each of the new men. He used to take from both the Government side and from our side. The Government listened to Hopkinson and never paid any attention to us. We are poor, only coolie men, and whatever Hopkinson said was law. The Government listened to him completely.

"Everyone knows that Hopkinson did these underhand things and it must be brought to light. The European public must be aware of the fact that Hopkinson draws money from us poor native men. In the Vancouver public there are a few that are Christian men who have received us with the proper spirit. The other have treated us like dogs. For two months I have gone with Bela Singh and saw Mr. Hopkinson doing all these underhand things, taking money, etc.

"After going with Bela Singh then my eyes were opened. I could not believe that Hopkinson used to do these things, but now I know it is a fact. I have never, and no one in the world, has known what underhand bad dealings have gone on in Vancouver, and without anyone's help or suggestion from anyone I have killed Mr. Hopkinson.

"Any meetings that we have ever had in the Sikh temple were in the bottom storey, and there where we always talked about not having been allowed to have our wives here, but that was never talked of in the top storey, where the shooting was done. That shooting disgraced the temple. Mr. Hopkinson has brought us all these cases and troubles, and has taken the money to the Government and has left us almost without bread and all this has been through Mr. Hopkinson.

"After seeing all this I shot Mr. Hopkinson. It is to show the Vancouver public the truth of this matter and of our sufferings and . . . Bela Singh, and Baboo Singh.

"There is no use the Vancouver public listening to . . . and Baboo Singh any longer. If they listen to them there can be no justice done to us, and in the cause of justice I wish this exposed and the Sikhs helped. If they listen to Baboo Singh and . . . the trouble will go on. That is why I have taken Mr. Hopkinson's life and am going to give my own, and the trouble will never end while the Government and police listen to those tales from . . . and Baboo Singh. And this is my wish that I, Mewa Singh, wish this thing cleared up.

"I would like four Christian clergymen to talk to me and I will show them from my Holy Book that the action I have taken to right this great wrong is in that book, because I am a God-fearing man, and it is with this view I have taken the right action, and I would like to talk to four Christian clergymen, and I will read to them out of the *Grantha Sahib and show them how it is the wrong has been done. I must get rid of a sinner that does wicked things like that, to save the rest of the community from trouble. That is why the deed has been done.

"I have always read three sentences in the morning from the Grantha Sahib and two in the evening, not ever to tell a lie, and it was for the Grantha Sahib I did this. I could not bear to see the wrong done.

"That is why Ihave lost myself to save this wrong. I am a lonely man; I have no wife. I have not got the immigration department behind me, nor the committee behind me, and I have sacrificed myself for this good cause."

"October, 1914."

*Grantha Sahib (The Sikh Bible).

NOTES.

An official press communique from Delhi has stated that an important despatch on the subject indentured emigration has been recently forwarded to the Secretary of State for India. The nature of the recommendations has not been made public; but the belief is widely held in India that the Government of India have unanimously expressed themselves against the system of indentured labour, and have recommended its abolition to Mr. Chamberlain. . . .

Lord Hardinge is known to take great interest in the subject; and he is as well aware as any Indian that the abolition of this legalized slavery will go far to establish the prestige and status of Indians in the Crown and self-governing colonies.—"India."

The Rev. C. F. Andrews and Mr. W. W. Pearson, whose labours in South Africa are well known, have recently left India for a tour of study of the position and status of Indian immigrants in the Crown and self-governing colonies from political, economical and other standpoints. They will visit Fiji, Australia, New Zealand, Canada, South Africa, and other colonies.

EDUCATION IN BARODA.

With a view to advance the cause of the education of Hindu women, H. H. the Maharanee of Gaekwar has set apart securities amounting to Rs. 150,000 ($50,000) to found scholarships and studentships, to be awarded to deserving students. A portion of the income will be applied to establishing and maintaining studentships to be awarded to Hindu women students proceeding to study out of India.

The memorial on the education of women in India was presented to Mr. Austin Chamberlain, Secretary of State for India, on October 12th, by Mrs. Henry Fawcett, accompanied by a large deputation of influential men and women. In reply, Mr. Chamberlain promised to transmit the memorial with an account of the deputation to the Government of India for consideration.

COLONIALS IN INDIAN PUBLIC SERVICES.

In answer to a question recently asked in the Imperial Legislative Council, it was stated that there are 67 Colonials serving in the Public Service of India, of whom 10 come from South Africa, 16 from Canada, 29 from Australia, and 12 from New Zealand.

CANADA INDIA COMMITTEE Toronto, Canada 158 Bay St.

THE GIFT OF INDIA.

Is there aught you need that my hands withhold,
Rich gifts of raiment or grain or gold?
Lo! I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.

Gathered like pearls in their alien graves
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands
They lie with pale brows and brave, broken hands,
They are strewn like blossoms mown down by chance
On the blood-brown meadows of Flanders and France.

Can ye measure the grief of the tears I weep
Or compass the woe of the watch I keep?
Or the pride that thrills thro' my heart's despair
And the hope that comforts the anguish of prayer?
And the far sad glorious vision I see
Of the torn red banners of Victory?

When the terror and tumult of hate shall cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your dauntless ranks,
And you honour the deeds of the deathless ones,
Remember the blood of my martyred sons!

—Sarojini Naidu.

(Reprinted from the Report of the Hyderabad Ladies' War Relief Association, 1914-15.)

INDIA AFTER THE WAR.

(By Sir Narayana Chandavarkar.)

One result of this war is that it proves how nationality and nationalism tend to brutalize a people if they are not dictated by the sentiment of world humanity.

After the war this lesson will lead to saner ideas of nationality. The Allies are resting their cause on such phrases as "The soul of a people," meaning that every people or nation, be it European, Arabic, or African, has its own rights of humanity, that there should be liberty for each. The British Empire stands now before us, as pointed out by Sir [illegible] in his book, in the full light and depth of its original meaning in the Statute of Henry VIII., explained by Blackstone to connote "British liberty," the different people within the fold of the Empire having the freedom of God to grow each in its own way, so as to be able to govern itself under the aegis of the Empire as a whole.

The meaning of the British Empire now brought out by the war, repeated in the speeches of British statesmen, sermons of ministers, and columns of newspapers, and forming the very soul and life of the cause for which our soldiers, British and Indian, are fighting doggedly against the German forces of evil, will be emphasized and become the bedrock of India as an integral part of the British Empire after the war. Europe will no longer treat Asia as its dumping-ground and the great Asiatics as means for her ends.

This lesson of the war, and after the war, must lead to higher political rights for us in due course. What exact shape they will take he would be bold who prophesies now. But I think that the changes will be at least as follows:—

(a) Commissions for Indians in the Army.

(b) A wider scheme of education of the people. India during the war has been going on as if all is peace. Panic has never been. Why? Because the educated have enabled the uneducated by means of newspapers to realize the strength of England and her cause. So the war has proved how an educated people are of Imperial strength. Indian loyalty is a fact and education has made it the fact it now is.

(c) More impetus to the cause of girls' education. In England women have been a force for good in this war crisis. So in India, too, so far as our educated women go, they have helped the war fund, etc., and are helping. After the war the Empire will realize how essential it is for its health that women should be educated more universally than has been the case in India.

(d) I have no misgivings on the subject of our political progress. England with all her faults is liberal and liberty-loving. The ideal of Self-Government under her rule must come one day—it is in the very being of British rule. To expect it to come easily after the war as a reward for our loyalty and so to plead for it now as our right of immediate supreme necessity is to miss the lessons of progress under British rule as marked by the history of politics in England itself. The British Government is "a Government by popular discussion." And Indian politicians will best speed it by bearing in mind the greatest lesson of the war that politics alone dominating a nation debase nationality and therefore must be governed by the humane spirit of religion and society, where we learn that every man, as every nation, counts as a soul and must be lifted up by the spirit of righteousness and love. This some scorn at and so make politics alone the end of life. But that end is the curse of civilization. The war has taught that and after the war we shall have to hug that lesson to our bosoms and try to think imperially and live imperially under British rule by claiming and striving for British liberty, not for this race or that class or caste or sex, but for all.—"Advocate."

THREE NOTABLE PRONOUNCEMENTS.

"India" publishes in a recent issue the following "pronouncements" by "three of the greatest Englishmen who have been concerned with the Government of India."

LORD MACAULAY (1835).

The destinies of our Indian Empire are covered with thick darkness. . . . It may be that the public mind of India may expand under our system till it has outgrown that system, that by good government we may educate our subjects into a capacity for better government; that having become instructed in European knowledge, they may in some future age demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or to retard it. Whenever it comes it will be the proudest day in English history.

THE MARQUIS OF RIPON (1884).

If England is to fulfil the mighty task which God has laid upon her and to interpret rightly the wondrous story of her Indian Empire, she must bend her untiring energies and her iron will to raise in the scale of nations the people entrusted to her care, to impart to them gradually more and more the richest gifts which she herself enjoys and to rule them not for her own aggrandisement, nor yet for the mere profit of her own people, but with a constant and unwearied endeavor to promote their highest good.

LORD HARDINGE OF PENSHURST (1915).

England has instilled into this country the culture and civilization of the West with all of its ideals of liberty and self-respect. It is not enough for her now to consider only the material outlook of India; it is necessary for her to cherish the aspirations of which she has herself sown the seed, and English officials are gradually awakening to the fact that high as were the aims and remarkable as were the achievements of their predecessors, a still nobler task lies before them in the present and the future, in guiding the uncertain and faltering steps of Indian development along sure and safe paths. The new role of guide, philosopher and friend is opening before the Civil Service, and it is worthy of their greatest efforts. It requires in them gifts of imagination and sympathy, and imposes upon them self-sacrifice, for it means that slowly but surely they must divest themselves of some of the powers they have hitherto wielded. Let it be realized that great as has been England's mission in the past, she has a far more glorious task to fulfil in the future in encouraging and guiding the political self-development of the people. The goal to which India may attain is still distant, and there may be many vicissitudes in her path, but I look forward with confidence to a time when, strengthened by character and self-respect, and bound by ties of affection and gratitude, India may be regarded as a true friend of the Empire, and not merely as a trusty dependent.

WHAT FRIENDS MAY DO.

Friends interested in bringing about a better understanding between India and Canada may give time and attention to study the movement.

They may give effort in public speaking and in organizing their communities.

They may use the local press, the men's and women's clubs, young people's organizations, churches, missionary societies, or any social or literary organization to inform the public.

They may make personal effort among their acquaintances.

They may write to lawmakers, asking support of bills for making just laws on this question.

"Canada and India" is published every other month. Annual subscription, 50 cents. Address all correspondence to "Canada and India," 68 Tranby Avenue, Toronto, Canada.

F 5048 I5C35 v. 2 no. 2

Canada and India

A Journal of Information and Conciliation.

"THE STRONGEST OF ALL BRITISH BONDS ARE KNOWLEDGE AND SYMPATHY."

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Before beginning and without end,
As space eternal and as surety sure,
Is fixed a Power divine, which moves to good,
Only its laws endure.

—Edwin Arnold.

Much suffering shall cleanse thee;
But thou, through the flood,
Shall win to Salvation,
To Beauty through blood.

—Robert Bridges.

Oh, doubt not, wrong, oppression, and violence and tears,
The ignorance and anguish and folly of the years,
Must pass and leave a mind
More sane, a soul more kind,
As the slow ages shall evolve a loftier mankind,
When over lust and carnage the great white peace appears.

. . . . . .

By sea and plain and mountain will spread the stranger creed,—
The love that knows no border, the bond that knows no breed;
For the little word of right
Must grow with truth and might,
Till monster-hearted Mammon and his sycophants take flight,
And vex the world no longer with rapine and with greed.

—Bliss Carman.

Principle of Unity.

Whatever new wisdom, whatever vision of the weak spot in civilization is coming to ourselves as a result of the war, we may be very sure that the same wisdom, the same vision is coming to our enemies. Realizing this, may we not believe that beneath the fierce and armed oppositions of the hour a profounder principle of unity is at work?—Hibbert Journal.

INDIA.

NATIONAL WEEK.

Christmas week in India brings together such a large number of All-India organizations for their annual meetings that it has earned the title of National Week. Bombay was the great centre of these activities for 1915, and there, in the last week of December, was held a series of gatherings of great import to India. First in importance stood the National Congress and the All-India Muslim League. Others were the Social and Industrial Conferences, the All-India Hindu Conference, the Theistic Conference, the Arya Samaj Anniversary, the All-India Temperance Conference, the Theosophical Convention and the newly formed Commercial Congress and Press Association.

THE NATIONAL CONGRESS.

The thirtieth session of the National Congress met in a huge structure capable of holding 10,000 people, which had been erected for the occasion. It was attended by 2,250 delegates from all parts of India, the largest attendance on record since this national body first began, in 1885, to voice the hopes and aspirations of the Indian people. There were also 5,000 visitors and 750 lady delegates and visitors.

The hall was furnished with electric lights and fans, and profusely decorated with flags and mottoes expressing loyalty to the King-Emperor and devotion to the Motherland, such as "God Bless the King-Emperor, Protector of India's Rights," "India Aspires to Have Her Right Place in the Empire," "In the Service of the Motherland," etc. The decorative colors of the hall were yellow and black—the black in commemoration of the two beloved patriots who had passed away during the year—Mr. Gokhale and Sir Pherozshah Mehta—whose portraits were conspicuously placed. Picturesqueness was added by the variety of costumes from the different Provinces.

The president and a number of delegates from the All-India Muslim League were on the platform. There were also well-known patriots, such as Gandhi of South African fame, Surendranath Bannerji from Bengal, Pandit Malavya from the United Provinces, and there was Mrs. Sarojini Naidu, "the beautiful and loved singing bird of India." Men and women, Parsees, Mohammedans, Hindus and Christians, from North, East, West and South, had gathered in thousands as Indians, under the flag of one nationality and having one goal in view—"Self-Rule Within the British Empire."

The proceedings began with a patriotic song of welcome by a choir of Indian girls. The address of welcome was by Mr. D. E. Wacha, well known for his long political experience, his wide knowledge of Indian affairs and deep study of economics. Sir S. P. Sinha, a successful lawyer, who has been a Cabinet Minister in the Viceroy's Executive Council, gave a scholarly and comprehensive Presidential address dealing with questions especially vital to his country at the present time.

LOYAL RESOLUTIONS.

The first three resolutions passed were those of loyalty. Of this phase of the proceedings, St. Nihal Singh writes thus: "The session of the Indian National Congress that has just closed in Bombay has given fresh proof of India's desire to do her utmost to aid the British Empire during this crisis. Thousands of men, differing from one another in race and creed and gathered from all the Presidencies and Provinces comprising the Indian Empire, have resolved with perfect unanimity to support the British arms by all means possible and at all hazard. The keynote of many important addresses was an appeal to Britain to employ a far larger number of Indian soldiers than she is doing at present."

Resolutions also were passed unanimously in regard to the Arms Act, the Press Act, and the Swadeshi Movement, and for the military training of Indians, the Abolition of Indentured Labor and the Separation of Executive and Judicial Functions.

SELF-GOVERNMENT RESOLUTION.

The Self-Government resolution stands thus:—

The greatest interest, however, centred about the resolution for self-government, which was moved on the third and last day of the Congress by the Hon. Surendra Nath Bannerji. The Congress was densely packed, and there was scarcely any standing-room. To the usual song of welcome by Indian girls, which opened the proceedings, there was added an Indian National Song, during the singing of which the great assembly stood.

That this Congress is of opinion that the time has arrived to introduce further and substantial measures of reform towards the attainment of Self-Government, as defined in Article I. of its Constitution, namely, reforming and liberalizing the system of Government in this country so as to secure to the people an effective control over it by, amongst others:

(a) The introduction of provincial autonomy, including financial independence,

(b) The expansion and reform of the Legislative Councils so as to make them truly and adequately representative of all sections of the people and to give them an effective control over the acts of the ecutive Councils and the establishment of similar Executive Government,

(c) The reconstruction of the various existing Ex-Executive Councils in Provinces where they do not exist,

(d) The reform, or the abolition, of the Council of the Secretary of State for India,

(e) The establishment of Legislative Councils in Provinces where they do not now exist,

(f) The readjustment of relations between the Secretary of State for India and the Government of India; and

(g) A liberal measure of Local Self-Government.

That this Congress authorizes the All-India Congress Committee to frame a scheme of reform and a programme of continuous work, educative and propagandist, having regard to the principles embodied in this resolution, and further authorizes the said Committee to confer with the Committee that may be appointed by the All-India Muslim League for the same purpose, and to take such further measures as may be necessary. The said Committee to submit its report on or before the 1st of September, 1916, to the General Secretaries, who shall circulate it to the different Provincial Congress Committees as early as possible.

In moving the resolution, Mr. Bannerji said: "Let us examine if we are not fit for self-government. In the morning of the world, before Rome was, before Babylon had emerged into the historic arena, our ancestors had founded these village organizations which represented first the beginnings of self-government, so organized, so tenacious of life and vitality, that they survived the rush of empires, the subversion of thrones and dynasties, and lived with a never-ending life.

"In more recent times what do we find? Wherever we have been tried we have never been found wanting. We have been tried in the matter of local self-government under adverse conditions, and yet the experiment has grown successful. We have been tried in the higher regions of self-government under the Reform Scheme of 1909, and again we have been successful. . . The best training ground for self-government are the institutions of self-government, and Mr. Gladstone is my authority for it. . . . . We want self-government for the highest ends of national and moral regeneration of India. Our sense of civic responsibility cannot develop to its fullest might so long as the ban of political inferiority is on our brow. We must be free men before we can be citizens. We have on our side the sympathies of the civilized countries."

The resolution was passed unanimously.

INDIANS IN THE DOMINIONS.

Of more interest to Canadians, perhaps, is the resolution moved by Mr. K. Gandhi, the South African patriot, demanding equal rights of citizenship for Indians in the self-governing Colonies, and calling upon the Imperial Government to use all possible means to secure those rights, which had been hitherto unjustly withheld from them, thus causing widespread dissatisfaction and discontent." He said that it was an irony of fate that while the Congress was regretting the hostile atitude of the Colonies towards Indians, a contingent of Indians, formed in South Africa, should be nearing the theatre of war to help the sick and wounded. They were drawn from the middle classes, from hawkers and such like, yet the Colonies did not see the necessity to change their attitude. The real reason for withholding these rights was not suspicion of their loyalty, but undying prejudice. The difficulties in South Africa he would call bread-and-butter difficulties. But in Canada it was not possible for the Sikhs who were domiciled there to bring their wives and their children. When the resolution regarding the Imperial Conference was accepted by the Government of India, there were welcome outbursts in the Colonial newspapers. He hoped that these words would be translated into action, and that these various invidious distinctions between subjects of His Majesty would disappear.

Mr. G. A. Natesan (Madras), in seconding, pointed out that in previous years the Congress had protested against the conduct of the Imperial Government in not influencing the Colonies, but this year they were in better times. Even the Colonial papers now declared that the time had come when India should be given her proper place in the Empire. He hoped that the Colonies would now extend to Indian emigrants equal rights with European emigrants.

SIR S. P. SINHA ON SELF-GOVERNMENT.

THE IDEAL OF SELF-GOVERNMENT.

What, to begin with, should be the political ideal of India? To some, the raising of this question may seem to be unnecessary and at best academic, and, to others, positively mischievous. To me, however, it seems that the greatest danger in the path of the future well-being of the country is the want of such a reasoned ideal of our future as would satisfy the aspirations and ambitions of the rising generations of India and at the same time meet with the approval of those to whose hands our destinies are committed. It is my belief that a rational and inspiring ideal will arrest the insidious and corrupting influence of the real enemies of our Motherland, even if it is not able to root out from the land that malignant mental disease which has been called anarchism and whose psychology it is so difficult to analyze. It must be obvious to all sincere and impartial judges that no mandate, whether of the Government or of the Congress, will be able to still the throbbing pain in the soul of awakening India, unless the ideal which is held up by the Congress and accepted by the Government commends itself first to the heart and then to the head. It seems to me that the only satisfactory form of self-government to which India aspires cannot be anything short of what President Lincoln so pithily described as "government of the people, for the people, and by the people."

When I say this I do not for one moment imply that the British Government is not the best Government we have had for ages. We have only to look

around to see the manifold blessings which have been brought to this country by the Government. But as a British Premier early in this century very truly observed, "Good government cannot be a substitute for self-government." Says a recent writer in a well-known British periodical: "Every Englishman is aware that on no account, not if he were to be governed by an angel from heaven, would he surrender that most sacred of all his rights, the right of making his own laws. . . . He would not be an Englishman; he would not be able to look English fields and trees in the face, if he had parted with that right. Laws in themselves have never counted for much. There have been beneficent despots and wise lawgivers in all ages who have increased the prosperity and probably the contentment and happiness of their subjects, but yet their government has not stimulated the moral and intellectual capacity latent in citizenship or fortified its character or enlarged its understanding. There is more hope for the future of mankind in the least and faintest impulse towards self-help, self-realization, self-redemption, than in any of the laws that Aristotle ever dreamt of." The ideal, therefore, of self-government is one that is not based merely on emotion and sentiment, but on the lessons of history.

I believe in all sincerity that such has been the ideal which the British Government itself has entertained and cherished almost from the commencement of British rule in India. Generations of statesmen have repeatedly laid down that policy, solemn declarations of successive sovereigns have graciously endorsed it, and Acts of Parliament have given it legislative sanction. I will not burden my speech with quotations from these: they will all be found in previous Presidential addresses. But, with your leave, I will quote only one passage from a speech of John Bright, delivered at Manchester on the 11th of December, 1877: "I believe that it is our duty not only to govern India well now for our sakes, and to satisfy our own conscience, but so to arrange its government and so to administer it that we should look forward to the time when India will have to take up her own government and administer it in her own fashion. I say he is no statesman—he is no man actuated with a high moral sense with regard to our great and terrible moral responsibility—who is not willing thus to look ahead and thus to prepare for circumstances which hay come sooner than we think and sooner than any of us hope for, but which must come at some not very distant date."—From Presidential Address.

ALL-INDIA MUSLIM LEAGUE.

The Al-India Muslim League met at Bombay Dec. 30th, 1915, with a large and distinguished gathering of Hindus, Mussulmans, Parsis, etc. The President, Sir S. P. Sinha, and a number of delegates from the Indian National Congress were present.

In the course of his Presidential address, Hon. Mr. Mazarul Haque spoke as follows:

DUTIES OF INDIAN MUSLIMS.

Let us find out the duties that our nationality and religion require of us. Everyone in this asssembly, and for all I know, everyone outside it, will agree with me that our first and foremost duty is to our God, the King of Kings and the Ruler of the destinies of all countries and nations. Next to God, we owe duties to our Sovereign, our country and our community. Our duty to our Sovereign is plain and clear. Our loyalty as subjects of our King-Emperor is unquestioning and unquestioned. We have proved it fully in the past, and, if occasion arises and if we are given the chance, we are prepared to prove it again. No deed, action or speech of ours has ever hampered or is likely to hamper the Government in its obvious duty of maintaining the prestige and power of the great Empire to which we are privileged to belong. Nor have we ever failed in giving our best support to the Government of India in its legitimate function of carrying on the administration of the country. . . .

DUTIES OF GOVERNMENT.

Just as we owe duties to Government, similarly the Government owes duties to us. It would be ungrateful on our part not to acknowledge the innumerable advantages that India has derived from her contact with England.

But much more yet remains to be accomplished, and, from an Indian point of view, the things that have been left unaccomplished are the things that really matter in the life of a nation. England has borne the burden of India, but has not prepared her to bear her own burdens. She has not made her strong, self-reliant and self-supporting. She has not made her a nation respected by the other nations of the world. She has not developed the resources of the country, as it was her duty to develop them. She has not helped the Indian people to live a life of the greatest possible fulness. She has failed to bring out the capacities of the people of Hindustan to their fullest extent. England's connection with India has lasted for about a century and a half, and most parts of the country have been under her direct rule during this period. But the progress India has made, with all her vast resources—material, moral and economic—is comparatively very small.

The children of the soil have no real share in the government of their own country. Policy is laid down and carried on by non-Indians, which, oftener than not, goes against the wishes of the people and ignores their sentiments. Remember, I do not attribute motives. I believe the administration of the country has been carried on by conscientious, hard-working men, who have honestly done their work according to their best lights, but their work has degenerated into a mere routine. People who have spent their lives in carrying out details can hardly ever rise above their surroundings and view things from a broader outlook. . . .

RECONSTRUCTION.

Gentlemen, our demands are neither immediate nor peremptory. We can wait and must wait till the end of the war, when the whole Empire will be reconstructed upon new lines; but there is no harm in postulating our demands now, and informing the British people of the unity and the intensity with which the reforms are insisted upon. When the affairs of the Empire are taken into consideration, our views should be before the English nation. Of course we cannot expect that India will change in the twinkling of an eye by some magical process, but we do hope that a new policy will be initiated, which will end in self-government and give us the status and power of a living nation. If you ask me to give you indications of reforms which are immediately needed, I would say that the first step towards self-government must be taken by abolishing the packed official majority in the Imperial Council. We must have a sure and safe elected non-official majority, which would discuss and deal with all Indian questions from the Indian standpoint. Next, we must free the Executive Council of the Viceroy from the incubus of the Bureaucracy. Then fierce light would be thrown into the dark corners of Indian administration. We must have more Indians in the Executive Council, which is really the chief source from which policies emanate. Again, a great reform that is needed is what has been called "Provincial Au-

tonomy." Local self-government should not be a mere sham, but based on real foundations as contemplated by that noble Viceroy, the Marquis of Ripon. The Arms Act must disappear from the statute book, and no limitation should be laid on the entry of Indians into any public service. Volunteers should be enlisted freely from all classes. Agriculture must be improved and commerce and industry helped. Education will have to be free and compulsory. I have refrained from laying down any cut-and-dry scheme of self-government. I suggest that there should be unanimity on these questions amongst all the people of India, and I can conceive of no better agency than that of a joint deputation of the Congress and the League, which would place our demands before the British public and the British Government.

SELF-GOVERNMENT COMMITTEE.

One of the most important resolutions passed was that moved by Mr. Jinnah for the appointment of a Committee to formulate a scheme for self-government after conferring with other political bodies. Mr. Jinnah said that his object was that the two representative organizations, namely, the National Congress and the Muslim League, should, without the slightest prejudice to their interests and with due regard to the needs of Mussulmans, formulate a scheme and go to the authorities, those responsible for the administration of India, and say, "Here is a demand in the united name of India."

Mr. Haque, in seconding the resolution, said: "It was stated that the view expressed by the National Congress was the view of all communities, minus the Mohammedans. But the Muslim League represented 70 millions of Mohammedans, and the united demand from the Congress and the League must be according to common arithmetic, the united voice of the people of India."

The resolution was passed unanimously.

INDIAN SOCIAL CONFERENCE.

The 29th Indian National Social Conference was held Dec. 30th in the Congress pandal, Bombay. A special feature of the session was the large number of Indian ladies present, about 1,600, and six of them were among the speakers.

INDIA'S GREATEST NEED.

Professor Karve, in his Presidential address, which dealt very widely with the subject of education, said:

Coming now to the practical questions that are constantly knocking at our social doors for solution, I must say at the outset that to my mind the greatest need of Indian society at the present day is education. I do not know if you will all agree with me in placing education at the forefront of social questions. It may, perhaps it does, have a political aspect. But looking at it socially, want of education is the one canker that has been eating up the vitals of India. If there is injustice and wrong in society, it is because society is mostly buried deep in ignorance. Evil is the offspring of darkness, and there can be no darkness blacker than that of ignorance. No wonder if the Indian social world appeared to an outsider to be a scene of discord and division. What else can it be when that light which reduces all chaos to order is denied to it? Ninety per cent. of the population live and move and have their being without any opportunity of drinking at the living fountain of knowledge? The inner eye, with them, is never opened. Life to them is no more, no higher, than a struggle of hungry creatures, where might has a right to crush all weakness out of existence. The first thing that we ought to look to, therefore, is universal education. No re-adjustment of the social polity is possible unless every man, woman and child in the land is able at least to read, write and reckon. On the political platform the cause of universal elementary education was first emphatically espoused by my friend, the late Hon. Mr. G. K. Gokhale, and I hope the late patriot's efforts, backed by the unanimous voice of the country, will not fail ultimately to bear fruit. But we cannot afford to wait till the Government of the land are pleased to take up the question. We ought to bestir ourselves to supplement the endeavors of Government wherever we can.

Resolutions were adopted urging the abolition of the caste system, and advocating intercaste marriage, the education of girls, re-marriage of widows, raising of the marriageable age of girls to sixteen years, abolition of the purdah system, education and training of widows, elevation of the depressed classes, protection of minor girls, social purity, and condemning the system of indentured labour.

MOHAMMEDAN EDUCATIONAL CONFERENCE.

FREE AND COMPULSORY EDUCATION.

The Mohammedan Educational Conference met at Poona, December 28th, in a spacious building erected for the occasion.

The president of the Reception Committee, in his opening remarks, said: "So long as the scope of primary education is not widened, the progress of the Mohammedan community is impossible, and in order to achieve this object, it is necessary that the Government should make primary education not only free, but compulsory."

One of the most important resolutions passed by the Conference was "That the principle of free and compulsory education should be recognized, and that as a step towards it the municipalities of the larger cities be empowered to levy an educational cess with a view to instituting free and compulsory education."

In seconding this resolution Hon. Mr. Justice Abdur Rahim said that both Hindus and Mohammedans had impressed upon the Government the absolute necessity for this step. He instanced the State of Baroda, which had introduced free and compulsory education, and said that a beginning should be made in the larger cities in British India.

INDIAN WOMEN AND NATIONAL WEEK.

The Indian National Social Conference had 1,600 ladies in attendance and six women speakers. Mrs. Sarojini Naidu was invited to speak before the Mohammedan Educational Conference, the Industrial Conference and other organizations. Fifty ladies attended the Hindu Intercaste Dinner, and let the superior West observe that these did not look down from a gallery upon the dining men, but sat down with them.

There were 750 ladies, delegates and visitors in attendance at the National Congress. A choir of Hindu, Mohammedan and Parsi girls opened the daily proceedings with singing. Mrs. Sarojmi Naidu sat upon the platform, and spoke in support of the leading resolution—that for self-government. A band of lady volunteers assisted in looking after the guests. In the words of an Indian reporter: "Women acted as volunteers, women chanted the invocations before the Congress proceedings began, women attended the Congress as visitors and delegates, and women spoke with their musical voices from the Congress platform not merely on questions affecting women's interests alone, but of the Indians as a class. One's heart thrills with joy when such things happen. God's blessing on them."

CANADA.

CANADA AND INDIA.

Both Canada and India, after the war, are destined to have more important places in the Empire than they have hitherto commanded. Their loyal devotion and sacrifice at this time have won for them those higher places, and it does not require a prophetic voice to give assurance of their being called to higher seats. But if Canada and India are destined for higher places in the mother's house, they should be drawn together more intimately as children in that house, and in practical life give evidence of their relationship. We do not pretend to know all the ins and outs of the question, but we feel sure that there must be some way for dealing with the Hindu and Sikh question in Canada that will evidence brotherliness and Christian principles to a greater extent than has yet been experienced.—"The Canadian Baptist."

THE SIKHS IN CANADA.

Albert Ernest Stafford writes in the "World":

There is no reason to suppose that the Sikhs have any other object in coming to Canada than to establish themselves in an agricultural community. In a country such as Ontario, where settlers are at a premium, it might be thought they would be welcomed in the northland wastes. In British Columbia there should be plenty of room for millions like them. The more men there are on the land the more food there will be for the artisan and mechanic, and instead of fearing competition, the labour men should find their wages enhanced in value by the greater agricultural output. The big railways may discover the advantage of getting agricultural settlers of this highly cultivated type, and should they do so, the prairie provinces will quickly respond to the stimulus of such settlement. But the shameful problem in British Columbia at present is the refusal of the church people, the labour men, and the politicians to permit the Sikh settlers to have their wives and children brought from India. For not less than five years, and some of them for longer, these Sikh men have been separated from their families by the desire and act of our Christian community. They came over here in good faith, and invested their funds in land. Many have gone back at great loss, but 2,000 or 3,000 still remain. They are British subjects, and they are denied their rights. They are industrious and thrifty, and these virtues are regarded as crimes. They have a lofty and spiritual religion, and they are branded as heathen. And we are mightily offended when the Germans tell us that we practise hypocrisy. Our treatment of the Sikhs is one of the weak spots in our armour, and while we have no business politically to say anything to British Columbia, I am satisfied that the stronger our views are privately on the matter, the better for us as a nation. The women of India, the Sikh women and children, divorced from their husbands and fathers, challenge our caste worship. And what poem shall Sarojini Naidu write about British Columbia?

THE HINDU IN CANADA.

Dr. Sunder Singh writes in "The Christian Guardian":—

The people of Canada are not aware that the unrighteous and un-Christian treatment given to the Hindus in British Columbia (and especially the well-known and yet so little understood Komagata Maru episode) is really accountable for almost all the recent trouble in India about which we hear so much. In the interests of the Empire, and Canada in particular, we should be more liberal in our desire to remove the barriers which are preventing a better understanding of India. We can do this by investigating the truth, and in the meantime discourage the exaggerated and apparently biassed reports which are circulated from time to time. Let us remember how much India is rallying to the aid of the Empire's battles. This she is apparently doing without stint.

Would it not be a wise thing for our ministers to investigate the truth of the British Columbia charges, with a view to bringing together the representatives of India and Canada on a fair and equitable basis after the war, and in the meantime resolve that they will remove, in the interests of morality and justice, the barrier to the families of the Hindus domiciled in Canada joining them? India has stood by us in this great war, so let us at least show a little appreciation by permitting the families of the Hindus in Canada to reach their husbands and fathers. Then the question of Oriental immigration can be dealt with, and a definite standard erected that will give the Hindus a common footing with the Japanese, Chinese, negroes, Bulgars and others. At present gross discrimination against the Hindu appears to prevail. Surely this matter can be settled from a Christian and ethical standpoint.

THE STRONGEST OF ALL BONDS.

"Canada and India," a journal published in Toronto, takes as its motto the words, "The strongest of all British bonds are knowledge and sympathy."

These are true words, and they should be considered deeply, and applied to all our relations. What, after all, is the fundamental reason for the British unity that has been shown in this war? It is sympathy—a sense of brotherhood as between the people of Canada and the other outlying commonwealths of the British Empire and the people of the United Kingdom. We think of India too much as an abstraction. We think of India, but not enough of Indians as human beings and fellow-Britishers. In order to have a true British union we must break down the prejudices of race and creed, and dwell only upon the common bond of humanity. Remember that the natives of India are three-fourths of the people of the British Empire.—Toronto Star.

VEDANTA SOCIETY.

Dr. Sunder Singh lectures every Sunday afternoon in the Foresters' Hall on the religions of the East.

CANADA INDIA COMMITTEE.

The Committee has been carrying on very successfully a series of drawing-room meetings in the city. About twenty have already been held, resulting in much interest and a large increase of membership.

In consequence of a fire, the Committee was obliged to remove from the room on Richmond Street to 158 Bay Street, Toronto. Information and literature may be obtained there on personal application or letter to the Secretary. Visitors and workers are always welcome.

WHAT FRIENDS MAY DO.

Friends interested in bringing about a better understanding between India and Canada may give time and attention to study the movement.

They may give effort in public speaking and in organizing their communities.

They may use the local press, the men's and women's clubs, young people's organizations, churches, missionary societies, or any social or literary organization to inform the public.

They may make personal effort among their acquaintances.

They may write to lawmakers, asking support of bills for making just laws on this question.

GREAT BRITAIN.

THE KING AND HIS INDIAN OFFICERS.

His Majesty the King, accompanied by the Queen, received on February 11th, at Buckingham Palace, a loyal address presented by twenty-six Indian officers, who were about to return invalided to India.

In his reply His Majesty the King-Emperor said:—

I welcome your presence as a symbol of the unity of the Empire and as setting a seal upon the heroic efforts and sacrifices in which my Indian soldiers, yourselves among them, have borne a common part with all my Forces from Overseas and from the Mother Country.

I am deeply touched by your declaration of loyalty and gratitude to myself; but not less by the generous recognition which you pay to the kindliness and brotherly feeling which you have met at the hands of all your fellow-subjects, the inhabitants of these islands. They are conscious, as I am, that the loyal devotion of India to the common heritage for which we are fighting—a devotion to which we have never looked in vain—has been consecrated afresh by the blood of India's sons, shed far from their homes and in a quarrel which, whilst the might of the Empire protects India's shores, does not come near to the lives and fortunes of their kith and kin. But the liberties of the Empire were put into the scale and with them the liberties which India has enjoyed under our rule, and which, please God, she will enjoy in increasing measure as she advances in the path of social improvement and political experience.

I welcome the expression of your thanks for the careful and scrupulous regard which all my officers under my directions have paid to the requirements of your religious usages. I honour the concern which you tell me you felt lest the circumstances of your life in a strange country might imperil the due observance of the rites which are sanctified for you by the dictates of your religions and the immemorial customs of your forefathers. I recall to mind the words in which my revered predecessor, the Queen-Empress Victoria, declared to her Indian subjects of whatever creed on assuming sway over their lives her will that "none be any wise favored, none molested or disquited by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure."

It will ever be the cherished duty of my House and Throne to guard the sacred promise then given in the letter and in the spirit.

THE HINDU UNIVERSITY.

On February 4th there took place in Benares an event of unique importance in the history of India—the laying of the foundation stone of the Hindu University by the Viceroy. This impressive function was the culmination of twelve years of effort. The scheme of an All-India Hindu University was first projected at a meeting held under the presidency of the Maharajah of Benares in 1904. In 1911 the Hindu University Society was formed for its further development. In 1912 it received the approval of the Secretary of State for India, and in 1915 the bill for the establishment of Benares Hindu University was passed into law. The main features of this University, which distinguish it from the existing Universities, are, first, that it will be a teaching and residential University; secondly, that while it will be open to all castes and creeds, it will insist upon religious instruction for Hindus; and thirdly, that it will be conducted and managed by the Hindu community and almost entirely by non-officials.

The idea of an All-India Hindu University has appealed to all classes of the Indian people, and contributions, large and small, have poured in. A long list of Maharajahs and other prominent men have donated a lakh of rupees ($33,000) each to the funds. Large amounts have been collected at meetings held in different parts of India. At a recent meeting in Madras 60,000 rupees ($20,000) were collected. The Government of India also has given a grant of one lakh of rupees a year. So that the university will begin its career with a substantial financial backing. The site chosen extends over 1,200 acres, and was selected as affording especial facilities for the progressive development of a great University.

Lord Hardinge, in his reply to the address read by the Maharajah of Darbhanga, said:—

This foundation stone will mark a definite step in the advance towards an ideal that has stirred to its very depths the imagination of India. The demand for enlightenment and educational progress grows ever stronger, and the ceremony we are gathered eher to perform offers no small response to that demand, and may perhaps pave the way for its more rapid fulfilment.

ITS HIGH AIMS.

Here, at any rate, in this city is a cause where we can all stand together upon a common platform, for no one can dispute that the Benares Hindu University will add to the facilities for higher education and to some extent lighten the pressure of the existing institutions, while it is the proud boast of at least one of those who have so successfully engineered this movement, that the degree of the Benares Hindu University shall be not only not lower, but higher in standard than those of the existing Universities. It has even been claimed that this University will only justify its existence when the education given within its precincts shall make it unnecessary for Indian students to go to foreign countries for their studies and when such expeditions will be limited to advanced scholars and professors, who will travel abroad to exchange ideas with the doctors and learned men of other continents in order to make the latest researches in all branches of knowledge available to them. That is a great and noble aim which I hope may be fulfilled in this University, and I think all will admit that the Government have not been backward to give their co-operation and assistance to a scheme so full of promise. . . . .

REVIVAL OF ANCIENT IDEAL.

Perhaps I was wrong to say that these principles are new to India. Though in ancient time there was nothing quite like a modern University, its prototype may be dimly discerned in the far distant past, and the tradition that has come down to us is one of thousands of students gathered round the great teachers as Vasishtha and Gautama, and indeed the whole Indian idea of education is wrapped up in the conception of a group of pupils surrounding their Guru in loving reverence and not only imbibing the words of wisdom that fall from his lips, but also looking up to him for guidance in religion and morality and moulding their characters in accordance with his precept and example. . . . .

You hope in the not far distant future to see preserved and fostered all that is best in Hindu ideas of life and thought, all that is noblest of Hindu religion and tradition, culture and civilization, and grafted upon that tree, healthy and strong in its own natural soil, you hope to see growing in it and of it all that is good and great of Western science, industry and art so that your young men may go forth not only inspired with pure and noble ideals, but also equipped for the development of their mother country along the more material lines of progress and prosperity.

On the two days following the stone-laying ceremony, lectures were given by distinguished Indians, among others the world-famed scientists, Dr. J. C. Bose and Dr. P. C. Roy.

In the course of his address on "Unvoiced Life" Dr. Bose spoke as follows:—

To be organic and vital, our new University must stand primarily for self-expression, and for winning for India a place she has lost. Knowledge is never the exclusive possession of any particular race, nor does it recognize geographical limitations. The whole world is interdependent, and a constant stream of thought had been carried out throughout the ages, enriching the common heritage of mankind. Although science was neither of the East nor of the West, but international in its universality, certain aspects of it gained richness by reason of their place of origin. Has India then any great contribution to offer for the advance of human knowledge? . . .

In the West there has been no check or limit to the competition for personal gain and lust for power in exploiting the application of knowledge, nor so much for staying as for causing destruction.

POWER OF DETACHMENT.

This gives us a new look at the innate restraining power that governs Indian life and culture. We may call it the force of detachment, or, for want of a better phrase, the impulse of spirituality. Let us see how this common heritage reacts on the Indian mind.

THE EXAMPLE OF ASOKA.

As an extreme case let us see how one of the greatest of warrior kings became suddenly changed under its dominating influence even at the moment of his greatest victory. In the ninth year of his reign his arms were successful, and the extensive territories of Kalinga were incorporated with his Empire. This is what the Emperor Asoka writes on the im-

perishable stone as the record of his triumph: "His Majesty feels remorse on account of the conquest of the Kalingas. Although a man should do him injury, he holds that it must be patiently borne. His Majesty desires for all security, peace of mind and joyousness, and the chiefest conquest is through righteousness."

MAN DEDICATED TO KNOWLEDGE.

So much about the man of the world; as regards the other man who truly dedicates his life for the quest of knowledge in our country, any longing for personal gain or misuse of his knowledge would be worse than sacrilege. Poised as he is between the infinity of the past and the infinity of the fture, between the universes of the worlds and the universes of atoms, can anything be worth his while, for so sorry a price can his mind be satisfied with anything less sublime than to be merged in the rhythmic sweep of the world-spirit itself? The excessive specialization in the West has led to the danger of our losing sight of the fundamental truth that there are not sciences, but a single science that includes all.

WIDER SYNTHESIS POSSIBLE TO INDIA.

India is perhaps through her habit of mind better fitted to realize a wider synthesis. One of the greatest contributions in the realm of science would undoubtedly be the establishment of a great generalization, not merely speculative, but based on an actual demonstration of an underlying unity, amidst bewildering diversity. Shall this great glory be for India to win?

EDUCATION IN INDORE MADE COMPULSORY.

Following the good example set by Their Highnesses the Gaekwar of Baroda and the Maharaja of Mysore, His Highness the Maharaja Holkar of Indore has made elementary education compulsory throughout his State, and thus has earned the gratitude of his people. His Highness has made adequate provision for building and maintaining additional schools for the fulfilment of his object, and as soon as these schools are ready this order will take effect. —"New India."

EXPERIMENT IN BARODA.

An interesting experiment in the progressive State of Baroda in the matter of providing free refreshments for school children has proved a splendid success. His Highness the Gaekwar appointed a commission some time ago to suggest changes in the system of education in Baroda. The commission, among other things, pointed out the growing physical degeneracy of the youth, and thought that the reason was that the boys attending school at ten in the morning had to stay in school till the evening without refreshments in the interval. The system of providing free refreshments to boys was introduced in a model school and tried for the last four months, with the result that there has been a marked improvement in the condition of the boys.

WAR AND EDUCATION.

Unfortunately the movement to curtail educational grants is now in full swing, and it is growing apace without the slightest opposition from the people. One by one all the Local Governments have announced curtailments of expenditure. There will be no State-aided buildings for existing or new schools, there will be no grants for improving laboratories or libraries, and possibly the newly-started schools may not receive even teaching grants. The total educational grants in the country had been smaller this year than last year, and owing to the new decision for further retrenchment, there will be a further fall, so that I should not be surprised if the total State assistance for 1915-16 should be less than in 1913-14, or than what it was when Lord Hardinge announced his first large instalment of grants. This is by far the heaviest blow of the war so far as this country is concerned.

The first question for consideration is whether retrenchment is necessary. In England they have fought it, so far as education is concerned, and they have succeeded to no small extent. Why should we not follow their example?—"The Commonweal."

INDIAN DRAMA.

A NEW PLAY AND A NEW MOVEMENT.

In January there was performed at Calcutta by the pupils of the Bolpur Brahmacharya Ashram a new play by Sir Rabindranath Tagore, called "The Cycle of Spring," which promises to be epoch-making. Concerning this dramatic venture, "New India" writes as follows:—

It is a notable feature of intellectual activity that no renaissance is ever limited to one phase. A political upheaval is sure to be accompanied by some revival in the Arts; a dramatic renaissance will find itself reflected in a quickened National perception. It was so in Ireland, fifteen years ago. It is in process of being so in India, to-day. There is a new India in politics, a new India in painting, and a new India is beginning to express itself on the stage. To-day at Calcutta, in a secluded ancestral square off a busy street, a number of schoolboys will enact a new play written for them by their Guru. That Guru is Rabindranath Tagore, and he himself will play one of the parts.

Such is the simple fact; but the significance of the matter is that the world-famed poet has taken over the work of the evolution of the drama, which the sword of Mars has struck from the hand of Europe. From the dull artificiality of the late Victorian cup-and-saucer drama, the stage was saved on the side of its subject-matter by Bernard Shaw. The Irish movement added a soul to Shaw's brain. India will, we believe, bring the Spirit into the drama.

Such a development of dramatic consciousness must necessarily bring about changes in method. When the drama was dealing simlpy with the outer world of desire, which is the circumference of the mental world, its craft was on a single plane. The adding of soul to the brain put another story to play construction. The coming of the Spirit calls for a more responsive medium of expression, a medium that will not obscure but reveal "the more than man" and woman that has been seeking entrance to all the Arts.

We see such an instrument in the delicate and luminous method which Sir Rabindranath has adopted, and we rejoice that it is being developed in his own native Bengali. From such a centre of vivid life a sincere art will be carried forward and will react profoundly on the entire dramatic world.

The four scenes of the play are entitled Outburst, Search, Doubt, and Discovery. The final chorus is as follows:

Come and rejoice!
For April is awake.
Fling yourselves into the flood of being, bursting the bondage of the past.
April is awake.
Life's shoreless sea is heaving in the sun before you;
All the losses are lost and death is drowned in its waves.
Plunge into the deep without fear with the gladness of April in your blood.

SUNDER SINGH ON TAGORE.

In the Central Technical Auditorium on 4th February Dr. Sunder Singh gave an excellent address on Rabindranath Tagore, the Hindu poet, to an appreciative audience of nearly 1,000 people.

The doctor traced the development of this great teacher's powers and work, which culminated, after much domestic and personal suffering, in a realization of the meaning and purpose of life. He showed what Tagore's message was to the whole world, and particularly to the materialistic West. The poet shows that love alone will redeem the world, and that there is but one Divine Spirit in all humanity, and by removing the barriers of prejudice and ignorance only can that Divinity shine forth and the brotherhood of humanity become a reality.

Sir Edmund Walker ably presided at the meeting, and, appealing for a generous contribution in aid of the Bengal Ambulance Corps, pointed out how loyally the people of India had responded to the call of Britain; how they had felt it their duty to defend the weaker States, and that this ambulance corps had become one of the great volunteer works of India. The shedding of India's blood on the batelefields of Europe, in company with Canadians and other heroes from the dominions, would insure a spirit of comradeship and help us all to feel that we are really one in spirit.—"The Globe."

For those who want to know more about India, we call attention to the following books, which, as well as copies of **Canada and India**, can be obtained from McAnish & Co., Ltd., publishers, 4 College Street, Toronto; "The Web of Indian Life," and "Footfalls in Indian History," by Sister Nivedita (Margaret Noble); "Religion of the Sikhs," by Dorothy Field.

Just published: "True Story of the Hindu Case in Canada." Price 7c., postpaid. Address: Canada India Committee, 158 Bay Street, Toronto, Canada.

TO INDIA.

AN ANTHEM OF LOVE.

Two hands are we to serve thee, O our Mother,
To strive and succour, cherish and unite;
Two feet are we to cleave the warring darkness,
And gain the pathways of the dawning light.

Two ears are we to catch the nearing echo,
The sounding cheer of Time's prophetic horn;
Two eyes are we to reap the crescent glory,
The radiant promise of renascent morn.

One heart are we to love thee, O our Mother,
One undivided, indivisible soul,
Bound by one hope, one purpose, one devotion,
Towards a great, divinely destined goal.

—Mrs. Sarojini Naidu.

AUSTRALIA AND INDIA.

By the Rev. C. F. Andrews.

(From the "Modern Review.")

I have been trying to study carefully the dominant ideas underlying modern Australian life in their relation to India, and have been surprised to find how small is the margin of conflict. I have had to modify considerably some of the points that I regarded as axioms, and in certain fundamental ways to change my thoughts concerning Australians themselves.

By accident of fortune, trend of circumstance, and hard-fought conflict combined, Australia has become more and more the working man's close preserve, his unchallenged estate. The laborers, who found it difficult to win even one of their rights and privileges in England, have entered into them all with extraordinary ease and rapidity in Australia. There have been many wild adventures and brilliant successes of capitalists, as some new gold mine has been discovered, or some new patent cold storage has been invented; but, notwithstanding all this, the country has never got into the capitalists' hands. The laborers have struggled to their kingdom, and have won it so securely that now they have the capitalist almost at their mercy.

It may be that the pendulum has swung too far; that labor has got too completely the upper hand; that there has been much that is sordid and selfish in the labor policy. This may be readily granted; yet the victory has been a signal one all the same. It is one of the new landmarks in the history of the world, and it is of far greater significance to humanity than the defeat of Napoleon at Waterloo, or the German invasion of Belgium.

THE CRY FOR A "WHITE AUSTRALIA."

But how, then, comes in this cry for a wholly white Australia? What relation has this to the momentous labor struggle which was occupying all the energy and attention of the Australian people throughout the century? Why, in the midst of their battle with capital, did the people take up this "White Australia" question?

I had imagined, in my ignorance, that while in Australia this refusal to admit colored labor was to a considerable degree "economic," yet it was, after all, in origin far more due to direct racial feeling and racial pride. I had supposed that it was simply another and more hateful form of that color prejudice which seems somehow latent in the mind of the white race, and is so hard to eradicate. But I find that I have to correct myself here. I have noticed singularly little color prejudice as yet in Australia. From all that I have seen, I cannot believe for a moment that there is anything up to now that is deep seated. For instance, there is very little indeed to correspond with that which I found in South Africa. In South Africa color prejudice has been slowly built up on countless acts of daily practice. Australia has not really as yet even faced the color problem in an acute form. It may soon have to do so.

NO COLOR PREJUDICE.

I told in Australia the story that I had heard about the Dardanelles (whether true or false, I do not know, nor does it matter) that the Ghurkas were at first put as far away as possible from the Anzac (Australian and New Zealand) zone, for fear of the "color prejudice," but that in the exigencies of warfare they soo become not only next-door neighbors, but also the best of comrades (I am certain this last part is true, every word). Invariably, whenever I told that story to Australians, their comment was that in those conditions there would have been no objection among them at all to "colored" men, and they were quite misunderstood on the "color" question. They pointed out to me how glad Australians were when they heard that Indian troops were going out to fight along with the British at the front—quite a different mood from a considerable volume of English opinion in South Africa which rather resented it and thought it might lower the dignity of the white man.

I think it may be fairly said that actually, in daily life, there is no more color prejudice in the "Anzac zone," down here at the Antipodes, than there is in England itself—and for the same reason, because there is no experience. I would go further, and give very high praise to the New Zealander, where there is experience. For his treatment of the Maori has been recently almost exemplary. To open the door to ful citizenship in fifty years to this different race; to give them the fullest facilities for education and to allow them to carry arms and take rank in the army where merit has been shown; to take them into the comradeship of sport; to cast no slur upon the children of intermarriage—to accomplish all this in fifty years is no small achievement.

AN ECONOMIC OBJECTION.

What, then, is this cry of "White Australia"? We must go back to our earlier historical setting, and study more carefully the labor struggle and the labor victory. At every point in this great, historic struggle the capitalist has endeavored to bring in, entirely for his own profit-making business, the colored man, who can work and live more cheaply than the white man. If the capitalist had been able to effect this, then the whole battle of Australian labor would have been lost. The capitalist to-day would have become master of the situation, and the laborer to-day would be his helot. There capitalists on protected ground, and not allowing them to would be slums and foul places, and foul, unhealthy conditions in Australia to-day such as still exist, almost unheeded, in Europe. Labor has won its great battle on one condition, and one condition only, by fighting against the import cheap industry from outside. That is what "white Australia" has meant hitherto.

It is an evil term, and it should never have been used. It is a term which, every year, becomes more and more morally dangerous; for it tends to foster in the minds of young Australians a color-pride which is next-door to color-prejudice. It is a term which ought to be dropped as soon as possible, for it is grossly insulting to other races: and India and Japan and China are quite right in resenting its use most strongly. But, on the other hand, as I have tried to show, in its origin it is wholly, or almost wholly economic. In its origin it differs as widely as possible from that color-hatred in Africa, which is only in a small part economic, and is in a far greater measure a hardened racial instinct.

INDIAN INDENTURED LABOR IN FIJI.

How, then, does this reading of Australian history affect the problem of Indian indentured labor in Fiji? Very materially indeed. For, if my argument has been followed, it will be seen that India has the whole of the victorious sentiment of Australia (which has won its own way out of labor-serfdom) on its own side. Australia, as a whole, would like to see indentured Indian labor in Fiji abolished to-morrow. Australia, as a whole, hates the very thought of such cheap, sweated, profit-making business as the great sugar factories are carrying on in Fiji. From one side of Australia to the other, and in New Zealand also, I have only heard one opinion when I have broached the subject: and that is, **"Abolish indenture in Fiji as soon as possible!"** If I say to them that the largest company in Fiji (the practical monopoly there) is an Australian company, they reply at once, "We hate monopolies in Australia, and we would like this one smashed, as well as every other monopoly in the land." If I say to them, "Would you be ready to stand up for the rights of colored labor in this matter, as you would for the rights of white labor?" they will answer, "We have no hold on Fiji at all, because it is a Crown Colony. But if it were to come under Australia we would do all we could to abolish it."

There are many other sides of this widely ramifying question which I have consciously passed over in order to make ont point clear. **Australia and New Zealand are, both of them, in principle bound to support us in our own struggle to abolish the indenture system.**

I have been obliged to talk about "white" and "colored" in this article, because these are the present Australian terms. I hate them myself, because they always seem to imply arrogance in the appropriation of the word "white" by the European. I believe we shall not get rid of the evil and hateful sentiments behind the use of the words until we give them up altogether and talk about our different nationalities without referring to "color' 'at all—at least for so long as "white" implies an arrogant and unwarranted assumption.

Rabindranath Tagore's play, "Chitra," was staged most sucessfully by the Arts and Letters Club of Toronto, on March 4th.

"Canada and India" is published every other month. Annual subscription, 50 cents. Address all correspondence to "Canada and India," 68 Tranby Avenue, Toronto, Canada.